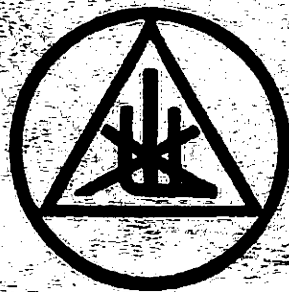


the Beacon



November 1968

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual
authors in these pages*

PRICE : One Year (6 issues)	...	...	U.S.A.,	\$3.50
	...	...	U.K.,	£1 5s
Single copy	...	...	U.S.A.,	60 cents
	...	...	U.K.,	4/6
Three years	...	...	U.S.A.,	\$10.00
	...	...	U.K.,	£3 10s

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3, U.K.

U.S.A. address : Lucis Publishing Company, 866 United Nations Plaza,
Suite 566-7, New York, N.Y. 10017.

THERE IS A PEACE

IT has been said recently that only two kinds of animal tend to wage aggressive warfare within their own species, the ant and the human. Only man, however, has the free power of choice to refrain from individual acts of murder, mass genocide and civil or international war.

It may be symptomatic of the dual nature of man, "an animal plus a living God within his physical shell," that as the accessibility of ever more destructive weapons plus the tendency to use them increases so does the demand increase for "war no more", a peaceful solution to international differences as they arise, and "law and order" at home.

Today, in 1968, this dual expression of human nature has achieved a new and dramatic confrontation. With the rise of "crime in the streets", including a staggering murder rate; with the example of a civil war in West Africa condemning hundreds of thousands to death by starvation; with the appalling sufferings, physical, emotional and mental, of refugees in the Middle East; and with the incredible destruction of human beings and of land and property in Vietnam, plus other examples too numerous to mention, we find also an explosion in human consciousness and a demand for a better way out of our own self-inflicted and self-induced violence. And there is a better way.

In the heat of a Presidential election in the United States, many candidates have promised a return to "law and order", with stricter police measures to "enforce" the law and "suppress" violence. This comforts some but, leaving the cause of crime and violence untouched, arouses only apprehension in the many who know that justice is the only platform on which a more orderly and law-abiding society can be based.

Justice, in a country facing a dangerous inequality of economic and ethnic groups, means equal justice for all, not only in a legal or political sense, but in a just social system offering equal opportunities in education, in housing and in non-discriminatory practices throughout all areas of life. Justice, truly practised in this all-inclusive sense, will build toward a balanced, less violent and more peaceful society no matter how long it may take. The unthinkable alternative is so inhuman as to paralyse the imagination. Therefore, the goal of equal justice is worth every effort, and every effort by whatever person of whatever political persuasion in whatever way, is worthy of support.

On the world scene, justice and peace between nations is of equal if not greater urgency. Human suffering and human tragedy today, with the almost unlimited power to destroy created by human scientific genius,

have assumed dehumanising proportions; and evolutionary progress in human life, at the point of development at which we stand today, demands co-operation and right relationship between nations. Nothing else will do.

There is no such thing as a "superior" or an "inferior" race or nation; this has become an exploded myth. There is only humanity; humanity as a whole, as a "race of men". And humanity, for its own survival, must function as one race with one common life and destiny. And this, too, is a goal requiring the full exercise of the "living God" aspect of human nature and the capacity to take one determined step after another; for no condition of conflict can be cured by a magic formula or an overnight drug. The logical, sequential building blocks in the structure of peace, within and among the nations of the world, must be fashioned and set in place.

U Thant, the Secretary General of the United Nations has roughed out a workable sequence in these words: "The establishment of human rights provides the foundation upon which rests the political structure of human freedom. The achievement of human

freedom generates the will as well as the capacity for economic and social progress. The attainment of economic and social progress provides the basis of true peace."

For man to contribute to this structure of human unity, human equality, human justice, progress and peace, his awareness of himself must stem from the "living God" sense of his own wholeness, spiritual and material, his recognition of the divinity in others and his identity with all men as sons of the one God. For "there is a peace that passeth understanding; it abides in the hearts of those who live in the eternal. There is a power that maketh all things new; it lives and moves in those who know the Self as one."

Peace among men and peace on Earth will be the effects of an inner peace externalised and put to practical use. Every spiritual principle, faculty and energy has its place in the outer, daily life of man and in the construction of a new world. And those who have found their own "point of peace in the midst of riot" today have an unprecedented opportunity to serve the race of men at a crucial turning point towards the indwelling God.

We return. . . to the vision society carries of its meaning and purpose, to the force of the images with which it tries to "invent" its future, to the picture not of where it is but of where it would like to be. And this, for the modern world, is still bound up with the vision of the unity of man.

We cannot escape it. The sense of a common, shared humanity, which is what we mean by the equality and unity of the human experiment, explodes in every revolution of the modern world. From the vision of the American Revolution, in which equal men came together for the political task of government, flows the Wilsonian concept of an orderly international system in which nations equal in self-determination come together to build a peaceful world.

from THE LOPSIDED WORLD BY BARBARA WARD

The End of the Age of Separatism*

by Lancelot Law Whyte

In national politics, as in science, writes a British philosopher, men must seek "the tendency toward order" and find the unity and continuity that run through life.

FOR many years I have been trying to develop, in co-operation with others, a morphological way of thinking, using the idea of "dynamic" form to unify knowledge and to strengthen our conception of human nature. I have no doubt of the human and scientific importance of the widespread—though, until recently, rather neglected by philosophers and scientists—*tendency toward form*. This is evident in the inorganic world in the genesis of spiral nebulae, of our solar system, of crystals, of molecules, and of much else. It also pervades the organic realm, and in a different sense the ordering processes of the human brain-mind. If the universe was originally a vast chaos or a sea of hydrogen, all the forms that have ever existed, or do so now, must have been formed sometime. The cosmos we know is the product of formative processes.

Aristotle thought a great deal about the process of things coming into existence, but not in the sense in which we now mean it. Kepler called this tendency the *facultas formatrix*, Goethe called it *Gestaltung*, and the biologists speak of it in their realm as *morphogenesis*. I use *formative process* as an inclusive term for all processes in which visual three-dimensional forms are produced. This is a wide class of phenomena, some of which physics and biophysics have only begun to study seriously during the last decade or two. These processes involve a local increase of order, but the precise conditions under which this occurs are as yet known only in some of the simpler cases, e.g. formation of atomic nuclei, of simple molecules, and of crystals.

But if this tendency is widespread, why were the teachers of architecture the first professional group to spot the value of this emphasis on form and formative process? Because architects, unlike physicists, engineers, etc., who are guided by accepted principles and standard textbooks, possess no body of systematic thought expressed in reliable books to assist them in designing things. So they have been glad to follow my explorations of the world of form, philosophical and pre-scientific as they are.

It goes deeper than that. Is the architect an imaginative creator of beautiful buildings, a calculating engineer of structures, or a planner of homes enhancing family life? Some claim he is all this and more; a humanist unifying all aspects of life in a manner suited to, say, ten or twenty years hence. Thus they welcome a philosopher of form who tries to make his thinking integral with science and is looking ahead.

The response began with American architects and humanists. Now it comes from biology as well. At this stage the physicists, whose standards are necessarily strict, cannot see much value in philosophical ideas about form. For they still rely on using atomic properties (such as electric charge, spin, etc.) as well as morphological ones (wave patterns, groups). Schrödinger's waves represent stationary states, and no one as yet has produced a dynamical theory using only morphological properties. Thus, in the physicists' image of the world, form has not yet been given the central position which it has in the real world. This means that a doctrine of form has gradually to win its way across the spectrum of knowledge, starting with the humanists and perhaps reaching the physicists last.

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This response from young humanist America used to produce in me a near-pathological condition which I called, "U.S.U-phoria," rather like the loss of judgment when one falls in love. Alas, young humanist America is not the U.S. But the uglier the facts, the more it is needed. However cruel the misuse of power, however damaging excessive private wealth, however hideous much of industrial civilisation and hypocritical party slogans, young Americans have a unique opportunity and responsibility to mankind. For they, who are fifteen to thirty-five in years or spirit, more than any other comparable group elsewhere, hold in their hands the future of the race. They must make the American Dream a global reality during the next thirty years, or else. Well, the alternative is too ghastly to contemplate.

Citizens of the Greatest Power

The ideas to help young Americans in their task may arise anywhere, but the signal to mankind that a new age has begun must come from them. They are citizens of the greatest power. They have not been deadened by suffering the decline of the old Europe, man's noblest achievement to date. They are facing at home many of the world's problems. They are more future-oriented than youth is anywhere else except in China, which is far behind America. Most important, Americans possess the naive vitality which is necessary if one is to dream dreams and to dare to make them real. They alone can relight the beacon of human hope. To do this, they must remake the world's image of America. All this I have learned about America; my task is to help with the ideas.

Looking ahead, I think the best term for the coming period is *global*. This means "associated with the totality of any system of entities," in contrast to *separatist*, which I define as "concerned only with the separate parts of a system taken one by one, neglecting its global features." Unitary man, as I have described him elsewhere, uses global thought. I assert that the age of separatist conceptions is over. This is the most important thing that I have learned. If it is really true, there is a new hope for man; the time has come when he must turn over a new leaf. It means that from now onward separatist principles and methods will achieve nothing

that matters. Separatist national policies will fail, and separatist scientific conceptions, such as variables representing the properties of single ultimate particles, will not lead to any basic advance.

This I offer, with awareness of its unusual character, as a philosophy for the millions. For the first time it is possible for the man in the street to know that, if he understands this simple point, he is ahead of the politicians and the physicists, at least in-so-far as they are both still trying to use separatist methods. May I be proved right, for the sake of mankind, and may the switch to global methods of thinking take place soon.

This may seem strange: two similar revolutions in thought being simultaneously necessary in realms as distinct as those of world politics and physical theory. During most periods such generalisations would betray weak thinking, a desire to make things simpler than they are. But on this occasion it is valid and there is a reason for it. The hyperintense pursuit of nationalism and of atomic variables, to the relative neglect of global methods, has resulted in the limits to the efficacy of separatist methods reached almost at the same time in these two realms. Thus we are at one of those rare and dramatic moments when there really is one *Zeitgeist*, the prestige of which seems to be nearly absolute in several realms, but actually is just about to collapse. We are now, from 1960-80, at the watershed which marks the brief overlap of the past separatist period and the global period ahead. At one moment there is relative confusion and all that is visible to most is an old civilisation destroying itself; a moment later a future-oriented community is seen at work creating a new one.

But this is a personal signal. How do I come to be sending it? Well, each of us can do well only what he feels he is born for. Everyone has a vocation, be it exceptional or ordinary, though some die without discovering it. One may become aware of it at fifteen, another at seventy-five. I did when I was twenty-nine. One day a sudden transformation took place in me quite of its own accord, an organic adjustment from emotional and intellectual conflict to a new coordination. It was a transformation of the

person from separatist confusion to a new global co-ordination, leading toward a novel kind of intellectual clarity. It happened without my will, taking me completely by surprise. My ego has no reason to take pride in it. It was a gift from the gods, guided by the regenerative capacity of organisms, operating in this case at the æsthetic ordering centre of the person.

A unique and happy gift it was, for it presented me with my vocation: to work out, as far as I can, the implications for science and for man of that personal experience of passing from separatist confusion toward a global clarity. This new clarity had to start as a philosophical and æsthetic idea, since whatever reveals simplicity in complexity is æsthetic. But its definitive expression must be scientific, showing with all due precision the unifying power of the idea of formative process. That consummation lies ahead.

Underlying Order

Science has always sought an underlying order, in the most general sense. Its next step is to identify a tendency toward order to put beside the tendency toward disorder discovered a hundred years ago. Order and disorder coexist in nature, and we can deepen our understanding of nature by viewing it as the product of these two major tendencies. There is a unity and continuity running through the inorganic, organic, and mental realms. But this scientific unity cannot be clear until the continuity of formative process which links the realms has been identified. Moreover, this continuity is historical; it is the major tendency toward order which by its continuous historical action led to the emergence first of "life," and then later of "mind." It seems that we are now at the moment when mind becomes aware of the ordering process of which it is itself the most powerful expression.

Thus the first principle of the global system of thought is not an abstract axiom of a systematic deductive theory, but a historical assertion: 1960-80 is the critical moment of a radical human transformation, first in attention and awareness, and subsequently in conscious thought and action.

Many persons have reached the conclusion that a major change in human awareness

and behaviour is now taking place. In one respect this is beyond challenge. Unprecedented advances in science are forcing uniquely rapid changes in the life of the individual and of society. Parallel with this there is the now unmistakable, though already long continuing, collapse of values, and the sense of the instability, uncertainty, and absurdity of many human habits. This was foreseen in the nineteenth century; I experienced it around 1916-18. This is the retrospective and more conscious aspect.

On the other hand, there is a future-oriented process, operating at a less conscious level. This is the now rapidly spreading, though in many individuals still largely unconscious and in some entirely absent movement of minds towards a conviction that the time has come for a new start. This shift of attention, from detached contemplation of the confusions inherited from the past to a vital acceptance of the task of creating a different future, is most evident in the contrast of the older generation now around sixty to seventy with the young of twenty to thirty, though it is age in spirit and not in years that determines this difference.

The emerging attitude among the young in spirit is unmistakable. They display what to the older in spirit appears as a naïve acceptance of life and a hope for the future which is not justified by the behaviour of human communities in the past. This mood rejects past experience and theories and seeks to base a new mode of life on immediacy in thought and action. They and I are here, alive, desiring fullness of life for all. What can we do, here and now? But this shift of emphasis remains hidden, partly unconscious, and ineffective, until the time comes when it can no longer be repressed from awareness and denied expression in action. Then by an all-or-none switch over it explodes into a new mode of conscious activity, more aware of itself and of its own deepest motivation than was possible previously, except in pioneer figures.

There is nothing irrational or arbitrary either in this historical process or in its recognition by individuals while it is occurring. The transformation, which appears sudden, discontinuous, and irrational when only the conscious aspect is considered, becomes

a continuous process when viewed as a whole. But historical watersheds and extraordinary achievements by single leaders will always astonish the majority of those experiencing or watching them.

A surprising aspect of the present change in human thinking, and one widely misinterpreted, is that it strengthens reason by putting it in its proper place as an instrument of human vitality. Until this century, the function of reason was exaggerated and its effective use thereby made more difficult. The deeper significance of the recent activist stress on instincts, sexuality, and the unconscious is not a rejection of the proper use of reason, but a recognition of the fact that reason, in the strict sense, cannot imagine, judge, or select. All imagining and preferring spring from a deeper, less conscious level than that of intellectual processes and rational analysis. Unconscious processes are not in general irrational or chaotic. On the contrary, everything that we value springs from partly unconscious formative or ordering processes in our minds. The chaotic unconscious is pathological.

Product of Vitality

This is crucial for our understanding of ourselves. Everything man thinks and does is a product of his vitality, his animal vigour in human form. The whole of culture, past and present, the entire imaginative achievements of the race, is an expression of his vitality. But this vitality needs to be continually excited. Much of our failure to understand human nature arises from neglect of this need to have our faculties excited and our lives thereby enhanced. The human animal cannot be itself without this exciting enhancement of life. Excitement is not merely good; it is indispensable to a proper human life. The powerful attraction of sex lies in the fact that for many it is the most direct and the cheapest and indeed for some the only way of getting oneself excited. Perhaps I should add what is obvious, that excitement can be overdone, and deliberate sexual stimulation is often disappointing, quite different from the surprising delights of being in love.

All organisms display a tendency to maintain their organic unity, i.e., the union of differentiated parts. Animals display this co-

ordinating tendency in an active form, exploring the environment and learning from experience. In men this formative, order-creating, and organism-maintaining tendency is developed further in the brain-mind, which is a union-seeking and union-creating instrument. When not pathological, man and woman cannot help ceaselessly forming unions of contracts, in love and in creating families, communities, ideas, and ideals. But the human situation today is unprecedented and has this unique characteristic: no man can be himself, a potential member of the human community now in course of formation, unless he consciously and deliberately orients his life in some degree to this supreme need of the race at this time: human unity. No sense of vocation is adequate today which does not include the task of assisting in some degree, great or small, the creation of a global human community.

One may ask: "What can we do now?" I have three suggestions:

Five years ago Houghton Mifflin issued *The City of Man* by W. Warren Wagar, now professor of history at Albuquerque. It is a survey and evaluation of the views of the most influential "prophets" of the West, such as Jaspers, Huxley, and de Chardin, who have tried to see what better future mankind might create for itself. I regard it as the best formulation known to me of the West's alternative to Communism. Yet this work has been rejected by several British publishers, and its U.S. audience has been a limited one. Is this the best the West can do? We must not consign to obscurity the freshest contemporary thinking merely because its author is regarded as obscure.

My second suggestion is that presidents of universities should require of their heads of departments a statement of the direct or indirect relevance of their subjects to the human situation today. Each university might produce a collective volume with an introduction by its president. Some foundation could guarantee the costs, and give a prize to the school producing the best volume.

Now the last. Some communication channel should hold a competition for the best

(continued on page 361)

Express

by Djwhal Khul

Rule XIV for Disciples and Initiates : Know.

Express. Reveal. Destroy. Resurrect.

WE come now to the second word of the fourteenth rule for disciples and initiates, the word *Express*. This cannot be correctly understood apart from the earlier word imparted to applicants, the word *Touch*. I would have you note that all the words given to the neophyte refer basically to something he must do in reference to himself, some task he must undertake which will make him more fit for advancement, or some process of apprehension which will enable him to function in a better and more sensitive instrument. This might be called the "inverted stage" of training because it brings the would-be disciple to a better knowledge of himself; he grasps the fact that he himself, the microcosm, is the key to the macrocosm; he is the clue to the future, and he holds within himself the revelation which must precede esoteric action. In contradistinction to this, the words for the disciple and the initiate mark the attainment of a capacity to work from a most deeply esoteric centre in a pronouncedly occult way. By this I mean that the initiate, working as we have seen from a standpoint of knowledge, is at the same time no longer self-centred, but is now preoccupied with that in which he lives and moves and has his being. His interests are with the Whole and not with the part; his interests are those which will affect his environment, an aspect of that living, vibrant Whole, and not himself; his task is the hierarchical one of the salvaging of others, and not his own salvation.

If you will note your own present attitudes and actions, you will discover that primarily (I might add almost necessarily) they centre around yourselves, your own recognitions, your own grasp of truth, and your own progress upon the Path. But as you achieve initiate status self-interest declines until it disap-

pears and, as an ancient Word has it, "only God is left"; only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form but quality, which is that which lies behind the form and that which indicates destiny, soul, place, and status. Ponder on these words, for they convey to you where, as evolution goes on, you will later lay the emphasis.

In considering the word *Express* I can, I believe, make this distinction somewhat clearer. When the beginner on the Path ponders the significance of expression, he is occupied with his ability to express the truth which he theoretically recognises but to which he cannot as yet give form. This is valuable because it feeds his aspiration, centres his attention upon himself and increases his naïve self-interest. This, frequently, presents its own problems, such as a sense of failure or an undue registration of success, or it fails to develop a sense of proportion.

When, however, the initiate takes into his consciousness this injunction to express, it signifies to him not his own needs or requirements, but the need of others for those expressions of truth which will guide them on their way. This word, therefore, is to him an injunction to be creative. The initiate creates outside himself that which is his individual contribution to the totality of the creative form whereby the Hierarchy is attempting to create "a new heaven and a new earth." He is not occupied with what he himself expresses as a soul within a personality; he has developed the habit of right soul expression in the three worlds, and the appearance of his *quality*, to revert to the use of our original words, life, quality and appearance, is automatic and without any planning on his part. He is, however,

occupied with the sequence of activities which I will list as follows :

1. The preservation of hierarchical contact, of which direct, conscious soul contact is now an incident because it is now a habit.
2. An awareness, unbroken and consistent, of his ashramic *place*; I refer not to location but to status, a very different matter.
3. Reflective concentration upon the hierarchical plan as his particular ashram has assumed responsibility for a measure of it; that responsibility he seeks to share intelligently and effectively.
4. Recognition of the immediate contribution of the ashram and his immediate contribution as an integral part of it. This does away with visionary mysticism and produces the practising occultist.
5. A study of the creative methods of his particular ray and an imaginative visualisation of that which will be expressed when the desired creative work has taken due form.
6. Conscious projection of his contribution on to the outer physical plane. A tangible creative project is undertaken and eventually produced.
7. He thus plays his part in bringing into objectivity the creative undertaking of his ashram.

Humanity's Presented Need

The seed of this creative work is that which the ashram has planned for the exact moment of humanity's presented need, correct as to timing and placement. This may not be what humanity believes it needs; it is essentially what the Hierarchy recognises as the needed factor, leading to the needed progress for the race at any specific moment in time. For instance, humanity believes today that its major need is peace and material comfort and is working vaguely for both; the Hierarchy knows that its major need is the recognition of the folly of past separateness and the cult of goodwill. Towards these ends, workers in the ashrams are bending every effort. The creative task, therefore, of working disciples and initiates is to produce that presentation (appearance) of the necessities truths in such a manner that the recognition of humanity may be so sound that right action can duly be taken. Hierarchical workers must therefore *express* the true need in form, appropriate to the registering capacity of humanity at this moment.

The creative work of expression does not consequently concern the development and personal progress of the initiate. He has been taken into the ashram *because* of his development and *because* of the contribution he

should be able to make to the ashramic creative purpose. What, as a neophyte, he "touched" because of what he could gain spiritually for himself, and this with sound motive, has now become that which must be expressed in the field of service of the initiate, exacting from him all that he has and leaving him nothing for the separated self.

A great creative activity involving ashrams, major and minor, is now being planned in the hierarchical assembly, and the work of all waiting and attentive disciples is to make that creative plan successful through its full expression upon the physical plane. This they must do through their grouped and blended activities, which will embody the full expression of all that they have achieved and gained in the earlier stages of their individual unfoldment. Thus you will see that from God the Creator of all that is, down to the humblest disciple in the hierarchical centre, the theme of creativity dominates and is the expression, again occultly understood, of the divine intention. At present, what is called creative work by men is in reality an expression of themselves and of their appreciation of beauty as *they* see it, of truth as *they* grasp it, of psychology as *they* interpret it, of nature as *they* scientifically interpret it. According to their spiritual development and their intelligent perception, so will be the quality and the nature of their expression, but it will be *theirs*.

In the case of hierarchical workers however, the situation is different. They work to express that which the ashram, through its group of workers, is seeking to express; they seek to express the plan, or as much of it as they can grasp; they are occupied with the expression of soul as that soul should be known in the culture and the civilisation immediately to be developed. They can work entirely free from self-interest; that which they create is not claimed by them but is regarded as an expression of hierarchical activity; they are free from the spirit to identify themselves with that which they expressed, but, having created that which their ashramic impulse has indicated, they pass on to a fresh expression of the dynamic, ever-moving purpose. They are not occupied with form, but with life, with organism rather than organisation, with ideas rather than

ideals, and with essential truth rather than with carefully formulated theologies.

Christ Was the Truth

Christ *expressed* in himself and refrained from putting it into form; he himself was the truth, yet inevitably, because of its inherent life, that which he expressed took form and has greatly modified and coloured human thinking and planning, and this will be increasingly so. As the essence of Christianity emerges into expression, and in so doing destroys churchianity, you have again a striking illustration of the truth of what I am seeking to emphasise. In the Christian Church, men have expressed themselves, not the Christ; they have imposed their interpretations of truth on truth itself; they have created a massive organisation in every land but a living organism is non-existent. In the new world religion which is on its way, Christianity will be expressed through the creative activity of the Christ spirit through the medium of the world disciples and initiates;

we shall then see the full expression of hierarchical truth, of which the Christ today is the symbol and exponent.

Neophytes and aspirants have "touched" that for which the Christ stood, and have then attempted to impose their comprehension of that which they contacted upon the rest of the world. Knowers, disciples and initiates express that which he represented (love-wisdom). This they do automatically and by force of habit, first in themselves and finally by a definitely planned creative activity in the outer world.

Therefore, my brothers, there lies ahead of all true aspirants an intermediate stage of decentralisation, of automatic spiritual living and of absorption into the Hierarchy through the medium of an ashram; therein the plan can be learnt. When this phase of development is completed the disciple can then begin to work creatively in line with hierarchical activity.

from *The Rays and the Initiations, Volume V.*, pp. 292-297.

The End of the Age of Separatism

(continued from page 358)

"Global Project 2000 A.D.," in, say, 10,000 words, presenting a phased step-by-step calendar of national and international actions which: (a) would lead by 2000 A.D. to a human community sufficiently well ordered to eliminate the risk of total war; and (b) are regarded, by the most experienced and enlightened persons forming an international jury, as practical, realisable possibilities, not involving any step too far ahead of the contemporary political leadership and public opinion as they advance toward the attitude necessary to support a tolerable world order by 2000 A.D.

Such a project might rally goodwill everywhere, on a long-term view, even in China. If adopted by the U.N. this project could include an instruction to all member states to appoint a Cabinet Minister for Project 2000, with the duty of ensuring that national policies are consistent with the implementing of the project. Does any United Nations or

UNESCO official have such a draft? If not, why not? If so, why have we not heard of it?

Two years ago, my old headmaster, the late J. H. Badley, celebrated his 100th birthday, and I had a talk with him. As I was leaving, he said, "I am deeply grateful for the experience of seeing the world today." Thinking of Belsen, Hiroshima and racial conflicts, I was baffled. Then I realised what he had in mind. When he founded the first co-educational boarding school in England in 1893, Bedales, he was a pioneer, making the school stand for the equality of opportunity for the sexes; the whole man, trained in body, art, and craft, as well as intellect; a tolerant rationalism; and an international outlook. In 1966 he could see that much of the world had come round to his views.

If I live to be 100, will biology have enriched our conception of human nature by providing a theory of biological co-ordination applicable to man? I believe that this will be as life-enhancing as Hiroshima was life-destroying, and that most of today's young people will see this happen. I envy them.

Bridging into Aquarius

by M. E. Haselhurst

"We are today on our way to a far better civilisation than the world has ever known; and towards conditions which will ensure a much happier humanity. . ."

EDUCATION IN THE NEW AGE.

THE Tibetan Teacher (the Master Djwhal Khul) has stated that his is a bridging teaching, designed to fill a gap between the formalised, definitive teaching of the Piscean era, which men are rapidly outgrowing, and the true teaching of the Aquarian age. Quiet appraisal of his writings indicates that "bridging" does indeed describe the essential quality of the teaching he has given mankind in recent years. It is teaching which compels men to use the mind beyond present capacity, to push it into areas of awareness which are alien to accepted mental processes. There is very little tabloid information in his books; little of a precise, definite, easily ascertainable nature on matters that earlier teachers have deemed of paramount importance, such as reincarnation and karma, the building of a Universe, or life on the astral and mental planes.

This factual type of teaching abounds in earlier books dealing with esoteric philosophy, and it is to this earlier body of teaching that students frequently turn when they need ready reference on such matters. This is not to say that the Tibetan is silent on such points. He mentions them frequently, but usually as a casual reference, an off-hand mention to illustrate his immediate comments. It is as if he assumes the knowledge as already existent, part of the student's basic equipment, and so proceeds to direct attention to the wider implications of this knowledge, to its effects within consciousness, and its impact on human institutions. He deals with principles and their application, apparently recognising that others have already made the preliminary statements of fact.

This means that the Tibetan teacher is doing exactly what he states his work is designed to accomplish, i.e. carrying men's minds upward and forward, drawing them away from the limitations of form and time; compelling them to drop formalised teaching below the threshold of attention as they penetrate more deeply into divine reality and the ever-unfolding Now.

This is not at all a strange procedure. Every school child goes through a similar type of experience repeatedly as he leaves stage after stage of the educational process behind, using each in turn, first as a foundation on which further knowledge can be securely based, and secondly as a means of extending his area of understanding, thus achieving ever more inclusive recognitions and realisations. When this process has been repeated often enough the student begins to comprehend that there are different surfaces to the coin of knowledge. Science, factual information, explains. It makes clear the causes of phenomena and how things work. It sets out why, given the same conditions, certain effects always follow certain causes. But also to be taken into account are other factors; factors such as meaning, purpose and relationship. It is in this more tenuous area of study that it becomes possible to find indications of what the Tibetan means by his reference to a bridging teaching. When one presses beyond the facts of science, provable and demonstrable according to the measure of knowledge and the availability of equipment, it becomes apparent that it is impossible to explain divine reality, that truth for which all men search, in terms of the concrete mind. It becomes imperative to take

the final step which leads from knowledge to experience. In the past this has been a step in the dark; an act of faith. The Tibetan indicates ways by which it may become a logical progression in consciousness. His teaching concerning the antahkarana is designed to this end.

These ideas move from the realm of philosophical speculation into that of desperate necessity when changes already appearing in mankind's way of life are considered. The Aquarian age is already beyond the doorstep of man's abode. Sweeping changes are taking place, not only in the factual facilities of daily existence, but in the institutions by means of which human life is governed, and through which individuals are related to the social organism. The Tibetan gives indications as to the basic quality of the new age into which the race is now pressing when he says :

"We are today on our way to a far better civilisation than the world has ever known; and towards conditions which will ensure a much happier humanity, and which will see the end of national differences, of class distinctions, whether based on an hereditary or a financial status, and which will ensure a fuller and richer life for everyone." (*Education in the New Age*, p 91.)

Difficult Concepts

He also makes the point that, although it is difficult for modern man to conceive of a time when there will be no racial, national or separative religious consciousness present in human thinking, it was equally difficult for earlier generations of men to conceive of a time when there would be national thinking. These concepts appear in the race consciousness in successive stages, as the divine plan slowly takes shape. They unfold gradually; the change does not usually become dramatically apparent until the latest unfoldment is already well established, and pointing to the further possibilities which lie ahead.

Man as we know him today has been developed from an isolated animal, eating and mating, through the stages of family life, tribal life and national life. Now he stands at the point where he is able to conceive, at least theoretically, the possibility and desirability of international life, and the functioning, in some way not yet clearly formulated, of one humanity.

Against this background, and from study of the Tibetan's scattered comments concerning the Aquarian age, it emerges that the humanity of that time will be capable of living intensively, efficiently and creatively in the world of external phenomena, and at the same time be consciously active in the inner worlds, operating there as mind and soul. Men will experience this inner, subjective life with such clarity and potency that it will control and dominate the physical plane life, giving it right direction, and imbuing it with right quality. This suggests that what is happening at present is the result of humanity's see-saw between differing sets of values. When men learn to stand at the point of balance, poised and secure, as children stand on the see-saws with which they play, it will be possible to fuse the best of the past and the present in such a way that the future will demonstrate as the flowering of all worthwhile past effort, as well as the promise of growth and glory beyond the mind's grasp.

In this context, when the Tibetan speaks of bridging into the future, he is actually indicating lines of communication, ways of growth, into already emergent conditions, rather than a linking of "here" and "there" or "now" and "then." It is not a bridge across an abyss which is envisaged, but a bridge over quaking ground, enabling the best of present achievement to merge into the seeming miracle of future possibilities. Man is a creature whose growth and glory know no limit. His problem is to find some way of moving from separation to synthesis without sacrificing essential values or worthwhile achievements.

Because men have free will, and may not be coerced into right action, even by the Hierarchy, the Tibetan does not lay down specific directions for this bridging activity, nor does he precisely outline the shape and content of man's future world. He does, however, make it clear that the necessary links must be forged in consciousness before they can be demonstrated in the many forms of government, education, finance, social science and the like, by means of which the complex life of human beings is carried forward. He also gives indications of how these changes in consciousness may be expected to express themselves. He speaks of a new

awareness, with which will be associated the recognition of man as an eternal being, passing in and out of human life as frequently and casually as a woman changes her dress, or a man his dwelling place. "Simplicity" he says, "should be our watchword, for it is simplicity which will kill our old materialistic way of living." Other steps will include the teaching of co-operative goodwill, leading to loving understanding; in essence, the demonstration of the practical relationship between the world of meaning and the world of outer activity. These developments will eventually expand into realised and recognised world citizenship.

Evocative Ideas

These are ideas which should be evocative rather than startling. Sympathetic and penetrative study of present world trends suggests that the needed changes have already been seeded into human consciousness, and are beginning to push their way into objective expression. Since even the tiniest seed represents tremendous latent energy, it is apparent that, provided these seed ideas are duly tended and rightly nurtured, the potentialities of their future growth are quite unpredictable.

Despite all the glammers incident to separative thinking, selfishness, and mis-applied power, there is in the world today a discernible trend towards idealism and inclusiveness, or to what esotericists call the demonstration of love-wisdom. All types of men and women, from all strata of society, discuss with enthusiasm and varying degrees of understanding themes that not so very long ago would have been the sole prerogative of scholars and philosophers. Here lies an indication of humanity's growing awareness of inter-relationship and responsibility. It is also a demonstration of the capacity of the human mind to think in terms of the abstract and the whole, as well as in terms of personal interest and separative achievement. This group "dragging through" of widely divergent ideas, all of which represent facets of that truth for which men search so diligently, is an indication that the Tibetan's bridging teaching is already producing effects, helping men to express the quality of the emergent Aquarian age, and the new ways of life

towards which humanity moves.

The Tibetan lays down fairly clear guide lines for present effort when he speaks of the objectives which should be achieved in this already present Aquarian age.

"The effort of the future" he says, "will be to bring down into manifestation the consciousness of the soul through the pioneering efforts of certain groups. It has to be group effort because the soul is group conscious; the new truths of the Aquarian age can only be grasped as a result of group endeavour." (*The Externalisation of the Hierarchy*, p. 30.)

It would seem that the recognition which has to be achieved is that of at-onement. Group consciousness is a basic ingredient in this recognition, and group consciousness connotes soul consciousness, since only the soul is capable of this tremendous extension of awareness. The Tibetan takes even the idea of discipleship and initiation out of the area of individual attainment, telling men that they are now capable of going forward in groups to this high calling, thereby speeding the spiritual unfoldment of the race. He urges students to move from the glamourised ideas of chelaship which have dominated esoteric training in the past, into the austerity of the completely impersonal effort which group training and attainment implies. This is a long stride in consciousness, a bridging which spans grandly across apparent limitations into the boundless reality of spirit. It demands that students become, in the world of time and space, that which they are in the realm of the eternal.

This represents an expansion of human consciousness to the point where two momentous facts will be established; facts which, the Tibetan says, are as yet merely theories to the mass though already they have become established knowledge to the few. They are :

"I. The fact of an intelligent, unfolding Plan which underlies the entire evolutionary process of the world, and which history and the growth of human consciousness demonstrate infallibly.

II. The fact of immortality, or of life which persists when divorced from the body." (*A Treatise on the Seven Rays*, vol. II, p. 678.)

It is toward such recognitions that the teaching of the Tibetan leads, forming literally a bridge by means of which mankind can extend mind tentacles into concepts of ever more closely integrated and synthesised life patterns.

A Major Problem

A major problem in relation to these emergent truths is that of communication. No matter what tongue they speak, men are using words designed to convey concrete images, definite facts, ideas that have form and outline. This means that even the most illumined words can do no more than suggest divine truth; that inevitably, no matter how skilfully they are used, words dim and blur the reality they would fain depict.

Because of this, men need new modes of communication. Here again the bridging nature of the Tibetan's teaching emerges. He speaks of the possibility of transcending speech and establishing direct communication, in the first instance, from mind to mind operating on the lower levels of the mental plane. Eventually the communication would be from soul to soul, using the higher (abstract) levels of the mental plane. The former achievement will demand the complete integration of the personality, so that mind and brain are at-one. The latter involves complete alignment, with soul, mind and brain at-one. The higher contact need not necessarily exclude the lower; telepathic communication between different aspects of the human being is entirely possible at varying stages of unfolding.

The Tibetan goes on to say that communication will eventually take on other connotations, and will include communication between the plane of illumination and pure reason (the buddhic), and the plane of illusion, which is the astral. As a result, existing illusion will be dispelled, and ancient, retarding thoughtforms will be dissipated. Possible steps in this direction include bridging the gaps between the different aspects of the lower self, so that the integrated personality emerges. This leads to bridging the gap between the soul and the spiritual Triad, enabling the free play of consciousness and complete identification with the one Life. This in turn will lead to loss of the sense of separateness, and the merging of the part with the whole, with no loss of identity, but with no recognition of self-identification.

As effort is made to send the mind across the Tibetan's bridge into the possibilities, recognitions, and realised responsibilities

which are even now beginning to appear, it must be remembered that the divine plan looks very different when viewed from the fifth, or spiritual kingdom, to what it appears when viewed from the fourth, or human kingdom. To men it appears that the divine plan should produce joy and make material life easier. To the spiritual Hierarchy, the same plan means expanding the consciousness of humanity, enabling men to discover spiritual values for themselves, and to make needed changes of their own free will, to the end that the world environment may reflect unfolding spiritual potentialities.

Phoenix-like Rise

In attempting to rise, Phoenix-like, from the dying Piscean age, and to use the Tibetan's teaching as a bridge into Aquarius, one is reminded again of the familiar pattern of accepted educational procedures. The student passes from grade to grade, from one type or level of education to another (i.e., primary, secondary, tertiary), often with no ceremony to mark the transition, and with little alternation to the outer life pattern. There is a temporary sense of achievement, a moment of apparent finality, with a giving away of outgrown text books to match the putting aside of modes of learning no longer acceptable or useful. Then the same process starts again, on a higher level, using new and unfamiliar techniques in the effort to penetrate to new areas of knowledge. There is the same wearisome process of expanding the mind, stretching it to wider areas of awareness, making it receptive to more imponderable knowledge. That which is attained at the end of each stage is not final ease, emancipation from the effort of learning, but only the right to make new effort. One is set free of old limitations, but the higher the level of this achieved freedom, the greater is the inner urge to go further, to follow the path of newly-perceived opportunities toward new heights, knowing full well that the new heights, once achieved, will merely serve as a firm base for further journeying into the beckoning unknown.

Even so is it with the teaching of the Tibetan. A clue is followed, a hint picked up, and new vistas of understanding open,

(continued on page 368)

Change and Growth*

by John Marsh

A necessary factor in keeping the mind open is insecurity, to welcome a changing tomorrow, rather than only seeking comfort today.

IN America and Europe we find the human task of balancing work, home life and citizenship difficult and I am going to throw out, without logic or order, a series of thoughts on my belief in man's ability to control events and to place faith, love and goodwill at the top of our aspirations.

The world's recorded knowledge doubles every ten years. The application of science through technology is the driving revolutionary force of our time. Of all the revolutions in history, the technological revolution is the most dramatic, the most instant in its promise and the most difficult to resolve in human terms; men and communities are slow to change their thinking and behaviour. Technology is the pace-setter of our time; and I believe that the nation, the industry, the company and the individual that does not get on the conveyor belt of technological revolution is opting out of progress.

I believe the task, the confrontation and the dilemma of our time is what I call the battle between technology and democracy. That is, man's willingness to vote and work in a society in which he tries to be ahead of technology.

In Britain, in spite of the agonising appraisal we have been going through, I think we are privileged to be ahead in trying to sort out the difficulties between technological drive and democracy (the will of the people). After the war we all had ideals but I think we were more ready then for prepared blue-prints, Beveridge, Butler and a few others. Today, so much has changed that blue-prints tend to be out of date before you print them and therefore I think we are in a different world, a restless, fast-changing, questing world. All our institutions, values,

customs and habits are being challenged. The danger is that with the help of the behavioural scientists we tend increasingly to look at men in segments. The problem is that we forget to look at man in his wholeness.

The question arises what is the object of this whole process? What is education for? Education, to my mind, is the ability to keep the mind open, open to new knowledge and its application. Education is not the mere acquisition of degrees and diplomas. A necessary factor in keeping the mind open is insecurity, to welcome a changing tomorrow, rather than only seeking comfort today. It is natural that after terrible world wars, people should think they want security, but surely they cannot have it and freedom? With security we would get more justice than freedom. Freedom entails the right to question and the willingness to exercise your own conscience and not to accept the views of a television personality as a self-appointed custodian of the nation's conscience.

It seems true that right round the world, people are not facing facts. Apparently no government has the courage to tell the truth. In France the government avoided open discussion of many issues. A 'pressure cooker' head of steam blew its top in mid 1968 and now the lid has been put on again, but for how long? America has pushed some issues under the carpet, problems of urbanisation, poverty and race, now they are emerging in a social explosion of some violence. In Britain I believe we are fortunate that in the last ten years or so we have been openly challenging and discussing these problems. We have had Royal Commissions on nearly every major subject, on the Civil Service, local government, trade unions, the legal system and tertiary education. We have not recently had a thorough one on secondary

*An address given at the conference of the Arcane School in London, June 1968.

education. I hope we will do so soon. I think the public dialogue makes us a 'crucible' of a free society in a world laboratory of change. And we are a stable democracy, even more stable because the world follows our public debate with amazed and cynical interest, but at least we do not collapse under such scrutiny.

Under Severe Challenge

In varying industries and degrees science and technology continually make ideas, things, processes and people redundant almost overnight. Even our system of world trade is under severe challenge. Our system of financing for production and distribution in the world is under great stress. And the younger generation are going to have to evolve new systems because before the end of the century there won't be enough work in the world for people to keep occupied as we now think of occupation and payment for it. It is inevitable as we follow through with automation and electronically controlled technology that the population of the West will be more and more concerned to find its real purpose in leisure. By the year 2000, and maybe before that, perhaps, in advanced countries there will be as little as twenty hours of normal paid work in a week and the rest of the time will be leisure, doing the things you "want" to do, rather than the things you "have" to do.

The fine balance of enough or too much ease or indolence, of recreation and rest, will always be a matter of self-interest, the public weal, and argument. In the end, I hope that compassion will weigh in another man's favour. Massini said that man must not be taught "to each according to his wants" nor "to each according to his passions," but "to each according to his love." Loving your neighbour does not mean carrying your neighbour. The sad fact is that welfare has become a demeaned word because it is misunderstood. The welfare concept is surely one of helping a man to stand on his own feet when he is in difficulty. There are nations too that are casualties, and likely to be so for a long time to come, due to their history, lack of resources or the absence of a collective will and ingenuity to survive by self-improvement alone.

Cultural differences, where they need to be broken down, and that is not everywhere, will be broken down by technology. Medicine has already made the world one because it can be applied in a universal language throughout the world. And now technological scientists talk around the world to each other. People who manage business are just beginning to talk to each other across all boundaries on how to manage resources but we have got to be far more concerned with the end, the purpose, and not so much with the means. Human motives cross all boundaries in spite of cultural differences which are made by long centuries of custom, habit, history, climate and by enslavement in the national mould, to literacy or lack of it and to the good fortune or not of having exemplars and prophets. Some countries are more lucky than others. Some will never invent things because they have not got a tradition of doing so and even the climate is against them, yet they may have other assets in human terms.

We talk about the breakdown of family values in many of the advanced countries; but who cannot but be impressed with the strength of family values in the more primitive societies where people really have respect for old age, where there are family councils and consultations and whole villages are involved? Then along comes industrialisation and crushes it. Then we find ourselves employing behavioural scientists in order to invent that pattern of relationships again and to put it over in another way. Really I think that advanced and developing nations have much to exchange with each other about values.

Four Points

I have four points to suggest in relation to the future pattern of society. The first is the value of the family. In all societies, whatever the world may bring, it will be round the family that somehow we find refreshment. It is there that false material perspectives are taken from us. It is there we find renewal. I hope the time will come when employers will be looking at the whole man and be interested in his family, not in any paternalistic sense but we shall all know each other as family people and not just as so-and-so

the economic unit, but that he is a total growth person. The industrialised nations seem to have lost their way in regarding people as self-respecting human beings, except for an *élite*, a meritocracy, what you will.

The second point I want to make is that satisfaction in local horizons will be the interest of most people. For a while yet it will be only a small number who will be lucky enough to be touched by the bigger issues and who are able to make a contribution bigger than themselves in whatever walk of life they are. Most people will be content with satisfying local horizons and I think we should be encouraged when we hear of the new towns that are being planned where people can lead integrated work, family and community lives.

A third basic factor is education with the definition that it consists of a continuous process of questing and application to new situations. We are only on the fringe of understanding this.

And the fourth point is this, that people should grow; that people should find purpose in much of what they do, should fertilise others by their example. By their

words, by their love, they inspire the growth of others and are in return enriched.

It does not matter if you are a person humble in your vocation or even an invalid for life, it is growth that matters and you can still have an enormous effect by your character, by your thoughts, by your words and deeds, by the sheer emanation of your affection for people and concern for right things.

To sum up, we are living in magnificent and revolutionary times; lucky is he who can forecast tomorrow with fifty-one per cent accuracy, sturdy is he who can adapt himself to shocks and surprises and keep his sense of humour; humble is he who is grateful for the reward of his inadequacies; honest is he who admits he is stumbling in the dawn of tomorrow's blinding knowledge; privileged is he who has tolerant neighbours at home and at work; blessed is he who has a happy family life to support him in his quest.

What is man's quest? It is surely to add a little to human progress, so that he and others may be able to live richer, fuller lives, as indeed man's story reveals, when he builds on age-old human and spiritual values.

Bridging into

Aquarius

(continued from page 365)

new recognitions are achieved, new realisations are woven into the enduring fabric of experience. This is true no matter from what background the student comes, and no matter what his immediate objectives. For it seems beyond doubt that the Tibetan Master is doing far more than teaching men to bridge from one age to another. He is directing their attention to the possibility of bridging from one kingdom to another, from the fourth, or human, kingdom, to the fifth or spiritual,

the Kingdom of Souls, the world of men made perfect. Here the gears of the microcosm click smoothly into their appointed place in the macrocosmic whole, and man is enabled to see his individual destiny as part of the cosmic plan of creation. His mind takes wings and soars to heights where even the most futuristic bridges are out-moded, because he is no longer a divided creature but a being at-one with his divine self, with the worlds in which that self functions, and with all that makes up the stage on which the divine drama of man's upreaching spirit is enacted. Into such stupendous recognitions, as well as into the next unfoldments ahead of the human race, the teaching of the Tibetan is designed to lead the minds of men.

FROM THE EDITOR'S DESK

Human Rights

THE fourth assembly of the World Council of Churches meeting in Uppsala, Sweden in July this year, has approved and issued the following statement on human rights:

"The application of social justice to all human relations demands a common understanding between nations for the recognition and protection of the inherent dignity of man, and of full human equality between men of all races and nations, and respect for the adherents of all religions and ideologies.

All Governments should accept and apply the international instruments of the United Nations and other international organisations for the protection of human rights and fundamental liberties, and for the equal status of women and their full participation in human affairs.

The effective implementation of the basic freedoms requires combined efforts on the national, region, international and ecumenical levels in order to create adequate means of legal enforcement and of sanction by public opinion.

Churches should strive to make their congregations feel that in the modern world-wide community the rights of the individual are inevitably bound up with the struggle for a better standard of living all over the world.

Human rights cannot be safeguarded in a world of glaring inequalities and social conflict. Even slavery has not yet been totally abolished in every country. A deep change in human attitude is now required.

Christians and Christian churches should in their own relations set an example of respect for human dignity, equality and the free expression of thought even in print.

The active engagement of people of all ages in development, reconciliation and social work is to be encouraged and supported as an expression of world-wide solidarity. The churches must assist in channelling this engagement. The governments should recognise and support such services as at least ranking as national service.

The full application of religious liberty to individuals and organisations and the free right of expression of conscience for all persons, independent of creed or belief, for which the United Nations will, as we hope, soon provide a further international Convention, is fundamentally important for all human freedoms.

Protection of conscience demands that the churches should give spiritual care and support not only to those serving in armed forces and also to those who, especially in the light of the nature of modern warfare, object to participation in particular wars they feel bound in conscience to oppose, or who find themselves unable to bear arms or to enter the military service of their nations for reasons of conscience. Such support should include pressure to have the law changed where required.

Violations of human rights in one place are quickly communicated to all, spreading an evil and destructive influence abroad. Nations should recognise that the protection of fundamental human rights and freedoms has now become a common concern of the whole international community, and should therefore not regard international concern for the implementation of these rights as an unwarranted interference."

It is encouraging to see that in all three of the main "departments of Hierarchy" (government, religion and education) responsible leadership action is emerging toward the goal of adequate human rights in all areas of living. In most nations where inequality and injustice now exist between different sections of the community based on race or religion, the initiative to produce the necessary social changes and to force through adequate legislation has arisen from the peoples themselves at the point of desperation. Leadership from government, from religious organisations and within the educational field, has been conspicuous by its absence until relatively recently.

All concerned people can only applaud the present emerging trends and evidences of a more responsible attitude and action by those with authority and power to provide a lead that others will follow. Whether this leadership has emerged as a result of the pressure of circumstances, is immaterial at this point. The important thing is that it is emerging and with right support and co-operation should have constructive effects. Individual citizens can and should continue to act in whatever ways are open to support needed legislation, to apply the decisions of their own religious organisations and to help educate in the needed principles. This they can do best by the *personal demonstration* of an inclusive way of life.

M.B.

Trade, Aid and People

by U Thant

. . . the founding fathers said that one of the primary objectives of the United Nations would be "promote social progress and better standards of life in larger freedom", . . .

I am very happy indeed to have this opportunity of meeting with you and sharing some thoughts on some of the major problems facing the United Nations and, for that matter, the human community.

I understand that the theme of your Conference this year is "Trade, Aid and People in an Interdependent World." In my view, no theme could be more relevant to these tense times than the one you have chosen.

First, I want to express my very sincere thanks to all the NGO's, to all of you, for your dedication to the principles of the Charter, for your identification with the aims and objectives of the United Nations, and for your consistent efforts to disseminate information on the activities of the United Nations and its sister agencies. You will of course agree with me that the increasing interest taken by the peoples of the world in the activities of the United Nations is due in no small measure to your constant endeavours to perform your functions as outlined in your respective Constitutions.

I believe that the difference between the Charter of the United Nations and the Covenant of the League of Nations is worth recalling. The Covenant of the League of Nations used the words: "The High Contracting Parties." The Charter of the United Nations uses the words: "We the peoples of the United Nations." In my view, that is a very significant difference. All the NGO's represent, without any doubt, the peoples of the United Nations. When, twenty-two years

ago, the founding fathers said that the United Nations was to be established to "save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind," they were not addressing themselves to the Governments alone; they wanted the peoples of the United Nations also to contribute towards that great task of saving succeeding generations from the scourge of war. When the founding fathers said that one of the primary objectives of the United Nations would be to "promote social progress and better standards of life in larger freedom," they were not addressing themselves exclusively to the Governments. In my view, they wanted the peoples of the United Nations also to be closely involved in this great task.

Since the theme of this year's Conference is: "Trade, Aid and People in an Interdependent World," I hope it will be relevant if I make some brief observations on the Development Decade, which will soon come to a close, and on the endeavours and arrangements being made by the United Nations and its sister agencies to launch a second Development Decade.

I want to draw your attention to the report submitted to the entire membership by the Secretary-General of UNCTAD, Dr. Prebisch, on the Second UNCTAD Conference which took place in New Delhi earlier this year. I would commend that report to your consideration. I am sure you will agree with me that it would not be proper for me to assess the results of UNCTAD II, held in New Delhi, inasmuch as the Secretary-General of that Agency has himself done so. I would, however, wish to give you a brief idea of my

Statement made by Secretary-General, U-Thant at conference of Non-Governmental Organizations, on 22 May at United Nations Headquarters.

thinking on the subject of the Development Decade.

The first Development Decade, launched in 1961, has given us an inspirational impetus, has defined the issues clearly and set the priorities. Opinions may differ about the success or lack of success of the first Development Decade, but in my view it has set humanity on the right path and has cleared the ground for launching the second Development Decade. In order to launch the second Development Decade successfully, some basic principles and guidelines must be borne in mind.

First, the second Development Decade must be based on the concept of a global strategy, a strategy which recognises that this small planet of ours, despite its divisions into North and South, into developed and developing, into rich and poor, is in fact an indivisible entity. That fact must be recognised. This global strategy must also recognise that humanity, despite its divisions on the basis of race, creed or religion, is an indivisible whole. I think it is essential for all of us to recognise that basic fact.

National Interest

Secondly, we have to remember that the national interest of any country cannot remain within the boundaries of its own territory. I repeat : the national interest cannot remain tightly inside the national boundaries. The future of every nation depends primarily on international security, international peace and the development of international resources. In my view, that is a very important principle which all of us must bear in mind.

Thirdly, humanity has now reached the crossroads of human history. This is a time when both the developed and the developing countries have to make a choice : either to come together to plan for a prosperous future to their mutual benefit, or to lead humanity to an unplanned society and to a chaotic future. That is the choice before both the developed and the developing countries. If common sense prevails the choice of both the developed and the developing countries will, I am sure, be to plan collectively for mutual prosperity.

These are my observations in relation not only to the launching of the second Develop-

ment Decade, but also to the general subject of the human situation today.

At the risk of repetition, I should like to make some remarks that I have already made on several previous occasions.

In my view, there are four major causes of tensions in the world today. First, tensions are caused by political differences, in other words, by differences due to political ideologies or convictions.

Secondly, tensions are caused by the disparity between the rich countries and the poor countries, between the developed and the developing, between the North and the South. It has been common knowledge for some time now that we are apt to think of the world as divided into East and West, on the basis of ideological differences. In my view, that division is on the way out. Humanity has to co-exist peacefully in spite of differences on political ideologies. Humanity has to co-exist peacefully in the same way that, as I have said before, all the great religions have to co-exist peacefully. But what is most important and most significant, and in the long run what is most explosive, is the widening gulf between the rich and the poor. As everyone knows, since the end of the second world war the rich countries have become richer and the poor countries have become poorer. The trend is still in the same direction. The gulf is still widening. It is one of the primary tasks of the United Nations and its sister agencies to try to narrow the gulf. It is one of the primary functions of the United Nations and its family of agencies to try to raise the living standards of the peoples, particularly of those in the developing countries. This great task of narrowing the gulf cannot wait for the solution of some of the economic problems faced by some of the industrialised countries. It cannot wait for the end of political conflicts. It cannot wait even for the termination of the armed conflicts. The problems are urgent and the remedy must be sought urgently. If both the developed and the developing countries do not come to realise that the widening gulf will lead humanity from one crisis to another more serious crisis, I am very pessimistic about the future of humanity. This widening gulf is, in my view, the most potent and most import-

ant source of tensions in the world today.

The third cause of tensions in the world today is, I believe, related to what is called discrimination on the basis of the colour of the skin. Racial discrimination in any part of the world, or what is sometimes called *apartheid*, is one of the very serious causes of tensions in the world today, as it will be in the world tomorrow. This also has to be tackled, not only by the Governments but also by the peoples of the United Nations.

The fourth cause of tensions in the world today is, I think, related to what I would call the legacy of colonial systems, the remnants of colonial systems. We are witnessing problems, particularly in Africa, which I would relate to the colonial past. They are still causes of tensions in the world today.

Tensions Due to Economic Disparities

Of those four causes of tensions in the world today, your deliberations now and in the days to come will be related primarily to the second cause : tensions due to economic disparities, between the rich and the poor, between the developed countries and the developing countries. In that great task of narrowing the gulf, the attitudes of the Governments are, of course, of primary importance; but the attitudes of the peoples of the United Nations will also have very great significance. I think that the basic attitude which all of us should have, either in the political field or in the economic field or in the social field, is related primarily to education. We belong to the old generation, more or less. The hope for the future lies essentially with the new generation. As you know, I was involved in the educational development of my country for a number of years before the war. Although I have been out of the education service of my country for some years now, I continue to take a very great interest in educational developments, in educational concepts and in the philosophies behind those concepts. I am increasingly convinced of one thing : the educational systems in many parts of the world need a thorough overhaul. I am sure that some of you will remember some observations I made on this point on a previous occasion. I likened education to the food we eat. Those of you who know something about dietetics know that if we are to

grow, the food we eat must contain three essential ingredients : protein, carbohydrates and fats. I think that this is recognised by the medical community. In the same way, in my view there should be at least three essential ingredients in the education we impart to our young boys and girls, so that the next generation will be able to shoulder its responsibilities effectively.

The first ingredient in a sound and sensible system of education is what I would call the vocational aspect. I think it is necessary for all educational systems to train a boy or girl in how to do a job. We have to train the young children to become doctors or engineers, or lawyers, or teachers, or bankers or politicians. They have to be trained for a certain type of vocation. That is a must.

The second essential ingredient in a sound and sensible system of education is what I would call the social aspect. In other words, we have to train our young boys and girls in how to be good citizens . . . that is, education for citizenship. And when I say that, I do not mean that a child should be trained to be a good citizen of only New York City or New York State or the United States, or any other country. He must be trained to be a good citizen of the whole human community. I think that is essential in these tense times, particularly when we are living under the shadow of the hydrogen bomb.

The third essential ingredient of a sound and sensible system of education is related to what I would call a certain scale of values: what is best in all of us, what could be regarded as the key to all the great religions. In other words, this aspect of education is related to the moral and spiritual development of man. I think our children must be trained to value and cherish the moral and spiritual virtues or qualities, such as humility, modesty, love, the philosophy of live-and-let-live, and the desire to understand the other person's point of view. Those, in my opinion, are the basic teachings of all the great religions of the world.

Those three essential ingredients must be ingrained in any system of education anywhere. Only then will the next generation be

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The Unfolding of the Plan in the Realm of Art*

by Antoine Meyer

The aim of artistic work is to suggest a superior state of soul which goes beyond the descriptive possibilities of concrete mind and those of emotion.

TOGETHER and briefly, let us consider this theme in order to try and understand how the occult method can be of assistance to contemporary art. Is this art in a position to contribute to the building of a better world? The answer is definitely affirmative if we understand artistic achievement to be the result of soul activity.

The question can also be asked in a different way: can the limited vision of today's artists be fertilised by those ideas offered by the Hierarchy? To that question, we certainly can receive an answer from artists who strongly believe that art is a vital function in human evolution and who strive to relate art to humanity's problems but do not see how to do it.

Their first tentative attempts is an art called "engaged" from, for instance, an ideological, religious or social standpoint. Such an engagement, however, remains an annexe which is not integrated. The artist realises his responsibility to men, and this is the sign of a soul contact; but he does not know exactly what to do and he is led, as are students, to staging negative demonstrations through his art or through his refusing to co-operate with a tyrannical government.

You may feel, as the artist does, that this solution is far from being satisfactory; we intuitively know that there exists a subtle link between beauty and a rational solution to the problems of humanity. The Tibetan Master says that "the fundamental philosophical problem consists in establishing the relation between the æsthetical and the theoretical components of things."

To this fundamental question asked by modern artists, an esoteric school is able to answer successfully.

"The failure of many artists comes from the fear that the use of the mind may paralyse their efforts and that spontaneous creative art, being and having to be mainly emotional and intuitional, may be paralysed and handicapped through too much attention given to mental training. This is caused," says the Tibetan, "by a capacity of being in contact with the soul along only one line of undertaking, and not by the capacity of being fully in contact with the soul."

This explains some flights of genius, tremendous realisations in a selected artistic field, but also a life lived in a way which contradicts the divinity expressed through artistic realisations.

He says also that all that might be really called creative in the future will be founded on the expression of ideas through the perception of those ideas, their materialisation, and finally through the vitalisation of thought-forms. They will be clothed with feeling and sensoriality and will reveal significance upon all planes.

Thus, we are obliged to revise the meaning of the term "to create" and to adopt a hierarchical order for the creative causes. We shall admit that, in the world of form (physical, astral and mental) it is the soul who is the real creator. This first cause produces a certain number of secondary creative causes in the various bodies. When the soul impregnates the personality, the various bodies become simultaneously creative; through the use of the mind, we can reach a real creative fullness. Till now, we were rather used to a creative *feeling*; today, we become aware of creative *thinking*.

*An address given at the Arcane School conference in Geneva, June 1968. Translated from French.

aesthetic quest and the rational research for a solution to human problems. In order to establish right human relations, it is necessary to perceive clearly the truths relating to the intended aim, and such a perception is prevented by ugliness, lack of harmony and criticism.

If we want men to grasp the principles which are essential to the building of a better world, we must establish contact with men and ask ourselves which are the forms wherein we may present ideas attractive to their minds. We must not forget that the psyche is extremely sensitive to the quality aspect suggested by the form.

Ugliness such as that which marks the surroundings we create so often today, acts on the psyche without our knowledge. Ugliness emerges everywhere when a life quality is lacking, and especially when the intellect is acting in a onesided way (which explains the artist's suspicion towards it). A typical example is the mechanical repetition of an element; this repetition may also be found in words, in the thought-forms which we repeat without giving them life. The best way to avoid this mechanisation is to relate them to what surrounds them in order that life might circulate through the form and insert itself in a vital circuit. This means that we must creatively translate the ideas of the Hierarchy in order that they might be accepted by men.

More than ever, we need beauty and unity expressed in revealing forms, because this

charge of living beauty makes the human spirit receptive. The secret of construction of these forms lies, as you know well, in the soul and the creative use of its instruments.

The Tibetan's revelations throw a new ray of light on the problems of creativity; the artist can see that his work can be included within the creative purpose of the plan, provided he is willing to use his full mental ability. This new understanding directs his inner life, giving it by this a new creative impulse. He will be really original because his personality will be in a position to reflect and reveal the beauty of the soul.

In fact, the Tibetan does not say much about artists, but deals at length with their problems, their life, and with consciousness and creativity. He offers the foundations of a new education for the human being, whether he is specialised in an artistic field or not, in order that he may become an artist as far as life is concerned.

We know that humanity runs the risk of taking the wrong way, but we know also that in impregnating our life with spiritual principles, we are led to meet men in a creative spirit and to lift their consciousness through soul magic.

This teaching, therefore, opens a path which is really all new, since it shows that each one of us may become the artist who builds the forms which can reveal the splendour of the soul world, while creating the joy which is the fundamental note of our system.

Trade, Aid and People

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able to face the future with hope and confidence.

In conclusion, I want to share a thought with you which I have shared with many other friends in the past when I have dealt not only with economic problems but also with political and social problems. I refer to the paramount importance of the human factor. I think that the human factor is much more essential to our approach to problems

than the political factor or the military factor or any other factor. And when I say that the human factor is important, I mean that we have to have a revival of humanism in our hearts. I would say this to illustrate my point: A dead child in the arms of its grandmother is my child. A wounded soldier, whether American or Vietnamese or Jew or Arab, a wounded soldier with inevitable thoughts of his home, his family, his village, his town, his country, is my son. That is my approach to all problems.

Ladies and gentlemen, I thank you once again for your patient attention.

The Forerunners

by J. B. Grubb

Rudolph Steiner and the Anthroposophical Movement

... it is through its happy reconciliation of both the physical and spiritual that Anthroposophy appeals. It refuses nothing phenomenal and ascribes to fixed natural law all matters material; but to spiritual beings alone it imputes the dynamic and maintenance of these laws.

BY definition Anthroposophy or Spiritual Science means "the wisdom of man" or rather "divine wisdom as reflected in man"; and perhaps the person who best symbolises that meaning is the founder of the movement itself, Rudolf Steiner.

Austrian by birth, from youth Dr. Steiner possessed a remarkable super-sensibility that was less atavism than the marvellous culmination of conscious development spanning many lives. He was, besides, a trained philosopher and scientist, so that the scientific method of investigation was scrupulously maintained in all of his researches.

Indeed, these researches encompassed practically every phase of learning; and by bringing natural insight into the laboratory, he could correlate the visible and invisible.

His interpretations took the form of books, lectures, and art, notably painting, sculpture, and architectural design, and in 1913 a following of disciples was organised into the Anthroposophical Society.

It is not the purpose here to detail the history of that organisation. Suffice it to say that it has been a highly active organ in the dissemination of the ideas and teachings of Rudolf Steiner. Its European headquarters is at Dornach, Switzerland, where the rebuilt Goetheanum, designed by the founder, is a constant ferment of cultural and scientific activity, all oriented in the spiritual roots responsible for it. Its American counterpart is the Anthroposophical Society in America, with headquarters and printing press located in New York City.

To understand the scope of Dr. Steiner's work requires that mention be made of his "theory of knowledge", which was the outgrowth of answers to questions posed by his study of Kant, Schiller, and Goethe. For example:

If, as Schiller postulated, the spiritual reality of thought could energise consciousness of the sense world into an aesthetic experience, why could not consciousness be further heightened into a direct intellectual experience of higher worlds?

Was there a correlation between Goethe's theory of metamorphosis whereby a lower physical form becomes a higher through the infusion of a spiritual reality, and the advance of human evolution through control of the lower nature by the Higher Self?

Indeed, it was to reply to such inquiries that Steiner dedicated his life: first, he was to prove that fact irrefutably to himself; then to devise a technique whereby others might test him for accuracy; and finally, to release his results unto humanity.

The kernel of his effort centred in his concepts of *thinking*, which he deemed a spiritual activity as capable of being experienced as was the physical world it sought to illumine. Of course, basically, his method corresponds to the integration of personality and ego by means of meditative practice, and the world he penetrated was the *causal world*.

To details his technique would serve no purpose here. Besides, it is meticulously documented in such books as his *Knowledge of the Higher World and Its Attainment*. Far more significant would be to summarise some of the results of his research:

In the first place, he brought vast new horizons of knowledge into the range of the human intellect. Granted that a direct experience of such knowledge required that special organs of perception be vitalised, still the potential was one common to every human being.

In scope Dr. Steiner traces the evolution of man as a being of body, soul, and spirit and represents him as an integral part of his

earthly environment. Moreover, he perceives man as a *Time-being*, rather than as a being in time, and therefore capable of a continuity of consciousness spanning many incarnations.

An Outline of Occult Science

From human origin to human destiny ranges his survey. *An Outline of Occult Science*, for example, deals generally with Earth origin and development, and with man as a direct product of this evolution. Indeed, it purports to be a verbal transcription of living pictures witnessed upon that imperishable "light-screen" called the Akashic Record. Of more specific interest, perhaps, is his *Atlantis and Lemuria*, but every civilisation and root-race has been minutely researched. It only requires that in his many books and more than 6000 printed or typescript lectures the proper reference be found.

Against this diverse evolutionary background the history of mankind emerges, essentially, as the history of the development of human consciousness as it reacts to environmental conditions. In process it parallels that of earthly evolution in that it is spiritual in origin, becomes involved in matter as a means of experiencing the three lower worlds, and will return eventually to a spiritual condition. Meanwhile, it will add to its total awareness the sublimated fruits of these sequential earth-experiences or incarnations, to undergo which it must acquire mental, astral, and physico-etheric sheaths. The process of reincarnation itself is a progressive one subject especially to the Law of Karma whose cause-and-effect technique so manoeuvres the incarnating entity that eventually it *wills* to renounce materiality and to seek a path of return to its spiritual source.

Instrumental to the evolution of both Earth and individual is the Christ Event. Indeed, Dr. Steiner represents it as an externalisation of the ancient and mysterious rite of initiation, and characterises it as a pivotal factor in planetary evolution. For to an engulfed world it gave that special impulse necessary to turn the tide of materialism; and to the individual, an impulse toward human redemption through the Higher Self.

However, only through intellection is the world of that Higher Self attained. Hence, it is to cross this unique threshold that one must transform the thinking process, honing it to

such a fine edge of purity and intensity that only the special object of its focus exists. For only then will there swim into perspective the spiritual components of the entity; only then may one enter the world of meaning and experience as sheer reality, the *living* truth.

That is why Dr. Steiner places such emphasis on thinking, and analyses minutely each school of thought from the ancient to the modern. Indeed, his own special method of meditation is perhaps less an adaptation to the western nature of certain eastern systems of mind-control than an amalgam of these many schools of thought.

Accordingly, anthroposophical thinking has exerted no little influence upon the modern world. With materialism being downgraded, as it now seems to be, any system that attributed a spiritual origin and destiny to Earth and to mankind might be acceptable. Yet, carried to extremes, concepts of this kind might also err. Hence, it is through its happy reconciliation of both the physical and spiritual that Anthroposophy appeals. It refutes nothing phenomenal and ascribes to fixed natural law all matters material; but to spiritual beings alone it imputes the dynamic and maintenance of these laws.

One area that has felt the impact of Anthroposophy is that of natural science which, for example, has had to revise its theory of the creation of the universe and of primitive man. A physical origin no longer suffices. Rather a dual evolutionary process seems to apply, one material wherein Earth and animal-man evolve in a condition compatible to their mutual survival and development; and another spiritual, having to do with consciousness and the human psyche. Ultimately both streams merge in the incarnating human ego.

The fact, too, that Dr. Steiner pivots the balance of history on the Christ Event also changes the historical concept. Past epochs and civilisations are but tributary to that incident, while future events are merely rhythmic culminations of this mighty impulse. Further, by depicting humanity as of spiritual origin, he gives new importance to the world mythologies, which he regards as fragmentations of a lost clairvoyance.

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The Task of the Aquarian Disciple

by Paul von Toal

*The Aquarian disciple will be active in all departments of human endeavour . . .
He will be born with a definite task in his mind, serving the general purpose of
making our planet a better world to live in.*

THE Aquarian age stands for the externalisation of the inner knowledge achieved in the past, culminating in the externalisation of the Hierarchy. Facts that have been known, but kept secret, by the selected few will be made available to the many, to all those who have "ears to hear and eyes to see." The purpose of this externalisation of knowledge and wisdom will not primarily be for the purpose of self-development or aggrandisement of the personality, but for service to mankind and to the lower kingdoms of nature as well, in order to create a better, brighter, and happier life right here on earth, on the physical plane, which for many has been and still is a vale of woe and suffering.

We are told that the highest achievement of the Piscean age was the opening of intuition, in other words, the reaching of the buddhic plane. Attempts to do this we see in the visions of the Saints and the faithful throughout the Piscean age, but few of them, if any in our western world, were able to convey their visions to their fellowmen in any other way than in an act of faith that could be expressed in the words: "Believe, there is a higher consciousness, there is a heaven." This is not surprising: their method was to find, through devotion and faith, a direct line of connection from the astral plane to the buddhic, leading from feeling to intuition, thereby neglecting the mental plane that stands, at its best, for clear and logical thinking. What they obtained was felt, but not explained, it was beauty without logic, it was a "there is," without a "why" and "how." No esoteric laws were given, laws that are so clearly stated in the books by the Tibetan for all to read and study. But it could not be otherwise, as the time was

not ripe; the hours of clear thinking had not yet arrived. The dogmas of the churches ruled supreme, and only truths hidden in symbolic language could be openly stated and published, a language which we find, for instance, in the writings of Angelus Silesius, Master Eckart and Swedenborg.

The visions of the Piscean age, which we could call "the age of faith without questioning," took familiar forms: of Christ, of the Holy Virgin, of the Apostles and Saints, as pictured in the paintings of inspired artists in beautiful colours. Thus strong thought-forms were created which could be contacted by the faithful in their moments of deep devotion and ecstasy under the powerful influence of the sixth ray, the dominant ray of the Piscean age.

The mediæval times represent the heights of the sixth-ray influence, and its decline began with the *renaissance* and reformation, at which time thinking and questioning set in, and doubts against the dogmas of the, up to then, all powerful Roman Church were voiced by courageous men. Unfortunately, the Protestant Churches, born out of a healthy desire for freedom from dogmatic dominance and misuse of power, soon began to narrow themselves down with their own strict dogmas, and their leaders became "little popes", demanding full obedience from their followers.

Then, after the reformation came the war that lasted thirty years (i.e. of the same duration as our two world wars, viewed as one) and devastated central Europe just as the world wars did, and in the eighteenth century came the "Era of Reason," when free thinkers, like Rousseau and Voltaire, raised their voices and were heard. This was the beginning of truly independent thinking, leading to

the development of science and, in political life, to the French revolution, proclaiming the ideals of liberty, fraternity, and equality, but perverting them into cruelty and excesses, as has been so often the case in human history. The result was the Napoleonic era, with its "glories" under a one-man rule. But the trend towards enlightenment and freedom was born and could no longer be permanently suppressed, as witnessed by the European writers of the nineteenth century.

An Interim Era

We live now in an interim era, a most difficult period, leading out of the Piscean into the Aquarian age and consciousness. The direct inflow of the Shamballa forces led to a mighty "ploughing of the ground," to conflicts and wars on all three planes of human endeavour in preparation for a new growth.

Science, in the last century, became dogmatic in its turn and materialistic as well, admitting only evidence that could be reached through the physical senses and by their extension through the use of man-made instruments. Only recently, after the discovery of infra-red and ultra-violet rays and of atomic power, scientists are slowly led to admit the existence of things beyond the reach of the five senses; "steps into the unknown" are taken carefully, if not reluctantly. But, as the Tibetan tells us, the discovery of the soul and of etheric levels is imminent: nuclear physics and psychology are definitely leading up to it.

Many psychologists are honestly searching for an explanation of the phenomena of the "inner man," his psyche, his mentality, his emotions, attitudes and reactions, thereby creating a wealth of new nomenclatures, often paralleling those of the occult or esoteric writings which they disdain even to mention. Wishing to remain scientific, they carefully avoid discussing the esoteric laws, which are clearly stated in many readily available books, such as the subtler planes, the laws of reincarnation and evolution, the Hierarchy, the deva kingdoms and the oneness of all pervading life. In other words, they carefully beat around the bush, afraid to face the core of the matter. Of course, there are schools of advanced psychology which are exceptions, such as Parapsycho-

logy, taught at Duke University, N.C., Psychological Synthesis (Roberto Assagioli), and Depth Psychology (Ira Progoff), all of which are a forward step in the right direction.

This leads us to consideration of the work that lies ahead of the Aquarian disciple who, through his studies, experience and state of development knows the truths expressed by the esoteric laws. One of his main tasks will be to work for a "marriage" between advanced esoteric science and the esoteric truths, soundly, intelligently and logically stated.

The sad state of affairs is, unfortunately, that many esoteric groups have degenerated into fanatical and devotional "isms," hovering on the lunatic fringe and attracting especially the unbalanced and frustrated. Such groups, many of them guided by a dominant and worshipped leader, have done great harm to the esoteric cause. As a result, many people are repelled from anything that smacks of occultism.

The Aquarian disciple, whose purpose in service is fulfilment of the Will-to-good, which is "the Will of God" (of Sanat Kumara, the Logos of our planet expressed through Shamballa), must have freed himself of all emotional and devotional bonds and entanglements; he mostly will be an initiate of a certain level and stand "in the clear light of his soul."

To give a clear characterisation of the Aquarian disciple, a comparison with his Piscean counterpart may be helpful:

THE AQUARIAN
DISCIPLE:
Mental Activity
Knowledge and
Wisdom
Wise Love
The Occultist
Meditation
Heaven to be created
on Earth
Service rendered to
all Kingdoms
Group Initiation

THE PISCEAN
DISCIPLE:
Mental Passivity
Faith and Devotion
Emotional Love
The Mystic
Prayer
Heaven after Death
Individual Development
and Salvation
Individual Initiation

The Aquarian disciple will be active in *all* departments of human endeavour, whether he realises his status as a disciple or not. He will be born with a definite task in his mind, serving the general purpose of making our

planet a better world to live in. The *leitmotif* of the Aquarian age will be team work : all work will be in group formation in a true spirit of co-operation and mutual understanding of the tasks to be done.

In the not too distant future, esoteric science will be forced, by new discoveries, to acknowledge the existence of the etheric

subplanes of the physical plane and of the human soul, which will lead to the acknowledgement of the law of reincarnation. Thus the marriage of the "outer" and "inner" sciences will be consummated, similar to the marriage of the personality and the soul, when the soul has "taken over," and the personality has become soul infused.

The Forerunners

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Religion Affected

Likewise, religion has been notably affected by Anthroposophy. No longer is it at such odds with science, nor does the infiltration of an occasional theosophical truth alarm it. Christology has seldom been so uniquely illuminated, and although at present so-called orthodoxy may not admit the doctrine of reincarnation, at least the trend seems to be in that direction. Moreover, in Germany in the 1920's there was founded the Christian Community Church, whose tenets are essentially those of Dr. Steiner and the anthroposophical movement, and which today has member churches in Europe and in America.

Nor have the arts been unaffected by Dr. Steiner's genius. It is to be recalled that he himself was a practicing artist, and in theory related each of the arts to a corresponding principle in the human being; for example, architecture — physical, sculpture — etheric, painting — astral, etc. Eurythmy, an expression in motion of those energies usually expressed in speech and music, he regarded as the highest art form and equivalent to Buddhist or Life-spirit.

Psychology and ethics have similarly been affected, one by the concept of the continuity of consciousness in the reincarnating ego, and the other by the doctrine of a relentless karma.

However, there have been more practical applications of anthroposophical knowledge. For example, where Dr. Steiner's principles have been accepted, education has benefited from the over-all evolutionary concept of the

child as a product of previous incarnations. This factor becomes the basis of a dimensional understanding of the pupil's character, skills, and talents, and proves invaluable should curative training ever be necessary. A scattering of Waldorf Schools throughout Europe and America utilises these principles exclusively.

Indeed, the therapeutic aspects of Anthroposophy are many. Most illnesses result from an imbalance between the formative and destructive bodily forces, a condition which Dr. Steiner's meditative techniques tend to correct by regulating the vital centres. Also, by means of supersensible perception, he has discovered certain hidden cures in minerals and plants. For example, the Society for Cancer Research in Arlesheim, Switzerland, is primarily devoted to perfecting *Is cadore*, a cancer remedy proposed by him and prepared from various kinds of mistletoe.

Finally, Rudolf Steiner has made valid contributions to both statecraft and agriculture. In *The Threefold Commonwealth* his portrayal of the state as a triple organism deserves special attention. In it he deals specifically with the bodies spiritual, economic, and politic, which, while maintaining independence, must function harmoniously. In agriculture, by emphasising the life-force in nature, he evolved an entirely new concept called *bio-dynamic*.

In conclusion, it must be realised that no brief treatment of Rudolf Steiner and the anthroposophical movement can do either of them justice. At most it can serve only to stimulate sufficient interest to send the reader to the real source of its own inspiration: the man himself and the society that was his unique creation.

Wheels within Wheels

by Marguerite Spencer

How do men form their conceptions of the eternal values? By what standards do they measure true greatness?

NATURE abhors a vacuum, since this state diminishes God's wholeness. At every stage of his development man senses this and so is drawn towards perfection and completeness. He also comes to realise that the vacuum at one level is filled by a surplus from the level below, hence the incentive towards progress. This growth takes place according to certain basic laws which are recognised as being essentially God's laws for any particular plane of existence. These laws postulate the interdependence of humanity.

Many types of exercises keep the individual in radiant glowing health and give him a feeling of well-being because they are in rhythm with certain cosmic energies and bring the life-giving blood and oxygen coursing through the veins to the highest possible degree. These radiant people are a tonic to others, giving to their environment their surplus energy.

Now, "group perfection is the goal and scope for greater service to the race," so man has devised team games where the co-operative spirit is more important than individual skill. Exhilaration comes from mutual give and take and group movement.

Still on the physical plane, the legal systems and penal codes of each country are formulated for the greatest benefit of the greatest number. As life is not static, these laws must be revised from time to time in order to approach still nearer to the ideal.

All creative artists, great world servers, give of their fulness in order that their fellows may feel something of the perfection they have touched when becoming one with the matter in hand; when the microcosm has momentarily become the macrocosm. Acknowledged works of art adhere to certain colours and colour contrasts, shapes, relationships between spaces, and space and solids, all of which correspond to eternal values and pat-

terns and call out an intuitive response in those who look at them.

Similarly, classical music stands the test of time, because it sounds out the timeless melodies and harmonies in which all listeners can recognise basic rhythms and patterns that are essential to them. The poetry and prose of the ages appeal to the reader as being his own story because they carry his imagination to the fundamentals of his existence. Intellectually, the solving of a problem gets the worker to the very heart of the subject, provides emotional satisfaction and so stills the mind that it can become, temporarily, a revealer of the real.

Man's transition from the unreal to the real may be likened to the journey of a traveller in a darkened train passing through a black tunnel and finally taking him out into the light of day. The conductor-rail carries the motivating energy of the train, but is unconscious of its load or of the state of mind of the passengers. It carries the energy through darkness to light and over the gaps as it transits from one side of the lines to the other. Heat brings about the necessary expansion to ensure continuity of motivating power. In the same way the etheric body has no consciousness as we know it. It carries the appropriate energies through dense matter and redeemed substance and bridges the many small gaps as the fire of mind brings about, step by step, the minor and major initiations.

The centres are often pictured as wheels revolving about their axis at speeds varying according to their activity. When an individual's basic fire merges with the pranic fire, this "leads to a change in the action of the centres. They become wheels turning upon themselves, and from a purely rotary move-

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BOOKS AND PUBLICATIONS

The Trumpet of Conscience by Martin Luther King. Harper & Row Price : \$3.95.

This book, on which Martin Luther King was working at the time of his death, consists of five lectures broadcast during November and December, 1967, by the Canadian Broadcasting Corporation as the seventh annual series of Massey Lectures.

In the book which "sets forth Martin Luther King's creed as he had come to understand and formulate it" he presents his life mission as one of liberating "the soul of America." In so doing he lays bare his own soul with its clarity of vision, its brilliant perception of realities, its sensitivity to human folly and to human glory and its commitment to the environment in which his soul had chosen to work. Although Dr. King's field of service lay directly within the area of negro deprivation in the United States, he came to see this group injustice as part of the larger world problem of disadvantaged, underprivileged, impoverished and oppressed peoples, until the two became inseparable in his understanding. This comprehensive world attitude greatly affected the direction of his thought as he worked out plans and techniques of action to liberate the forces of justice and equality within the United States. "Our loyalties must become ecumenical rather than sectional. Our loyalties must transcend our race, our tribe, our class and our nation; and this means we must develop a world perception. . . all life is interrelated, we are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality."

It was this realisation of human identity and interdependence that finally influenced Luther King to "take a positive stand against my country's war in Vietnam." With his awakened world consciousness and his absolute and unswerving adherence to the principle of non-violence, he realised two things; that there was no hope and no material support available for the poverty programme in the United States while billions of dollars a year poured into brutal and dehumanising warfare. And secondly, that national violence, rationalised in the guise of a "righteous war to save democracy for the Vietnamese people," provided an example which the negro at home, deprived of his democratic rights, would almost certainly adopt in the frustrations of his own struggle for justice and equality on the grounds that if a means to a righteous end is justified in one case, it is equally justified in another.

"Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America who are paying the double price of smashed hopes at

home and death and corruption in Vietnam. I speak as a citizen of the world for the world as it stands aghast at the path we have taken. I speak as an American to the leaders of our nation. . . I know that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today, my own government. . . These are the times for real choices and not false ones. We are at the moment when our lives must be placed on the line if our nation is to survive its own folly. Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest."

Can it be coincidental that simultaneously with the appearance of *The Trumpet of Conscience*, W. W. Norton and Company have published Barbara Ward's new book, also a series of lectures given at the Johns Hopkins University, entitled *The Lopsided World*? Here the statistics of inequality between the poor and the rich are given glaring prominence, 20% of the world's population enjoying 80% of its riches. In this book, too, the factor of human unity and world interdependence is highlighted, with the need for men to care enough in order to share enough to prevent world disaster.

It seems ironic that in the light of the well-established facts and in the face of our national experience of extreme inequality between the poor and the wealthy, the black and the white, the President has called for yet another Commission to "investigate the cause of violence." The cause is already clear enough, in the imbalance which permits 5% of the population of the United States to enjoy 25% of its national income, while 25% of the population struggles and starves on only 5% of its wealth; in the continuing frustration and desperation of those who suffer the evil of racial discrimination; and in the violent methods the nation has adopted to achieve its own ends.

In spite of this, Martin Luther King retained to the end of his life his dream that "one day every negro in this country, every coloured person in the world, will be judged on the basis of the content of his character rather than the colour of his skin, and every man will respect the dignity and worth of human personality."

He remained convinced that non-violent methods are the only right means towards a desired and desirable end. And in the end the means he repudiated were used against him. For such a man as he is dangerous to the self-interest of those who seek to perpetuate the *status quo*.

But as surely as Martin Luther King founded his faith and his work on love and harmlessness, so the violence of his death will boomerang to defeat hatred and selfish separateness. For while the body of such a man may be destroyed, his soul and his spirit live on to serve the cause he

made his own, and his dream continues as an inspiration to all Americans. "Listen for him in the protests of the poor, black and white. Look for him in the places where social evils are nonviolently resisted by proud, brave people. Listen for him in the ever increasing chorus of committed individuals. Remember him as a man who tried to be 'a drum-major for justice, a drum-major for peace, a drum-major for righteousness.' Remember him as a man who refused to lose faith in the ultimate redemption of mankind." (Coretta Scott King in her Foreword.)

How better can one person describe the soul

of another? For this man, born in Capricorn (January 15, 1929) has gone "to the mountain-top," experienced a summit of soul revelation, and brought the fruits of the experience down with him into the valley of his life work among men. Whatever this book may accomplish with its practicality and its call to action in arousing the conscience of a nation it is essentially the self-revelation of a soul, the soul of a great man and a world disciple, dedicated to the spiritual regeneration of mankind.

MARY BAILEY

Wheels Within Wheels

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ment become four-dimensional in action and manifest as radiant whirling centres of living fire".

In this way a vacuum is formed in the core of the swirling wheel. This central column is funnel-shaped and, in order to fill the vacuum, it draws to itself entities which can support the wheel's vibrations. The stem of the funnel is long and narrow, for after all: "Straight is the gate and narrow the way". As the ring-pass-not expands and the limitations are gradually overcome, the funnel widens out into the cone. The consciousness flows through further afield. Finally, at the higher or deeper limit, when the disciple dares to relinquish awareness of what he knows, an almost impossible renunciation ends in a state of wider consciousness. He

spirals to a new funnel on a higher level, and the same process is repeated.

Through many lives and during many incarnations, the consciousness of the aspirant-disciple-initiate flows through countless wheels, filling numerous vacuums, alternately drawing in other entities with him and by his vibratory radiations disturbing the placidity of the unawakened.

All the while he is approaching, with his group, nearer and nearer to the spiritual Triad and is acquiring spiritual will. In his own small way, as a very minute cog in the great machine, he is helping to fill that final vacuum which must be eliminated before the Logos can take his next very exalted initiation.

References:

A Treatise on Cosmic Fire by Alice A. Bailey.
A Treatise on the Seven Rays, Vol. V. by Alice A. Bailey.

The Water-Carrier

AQUARIUS is the water-carrier bringing the water of life to the people, life more abundantly.

In the Aquarian age, the risen Christ is himself the Water-Carrier; he will not this time demonstrate the perfected life of a Son of God, which was his main mission before; he will appear as the supreme Head of the Spiritual Hierarchy, meeting the need of the thirsty nations of the world, thirsty for truth, for right human relations and for loving understanding. He will be recognised this time by all and in his own person will testify to the fact of the resurrection, and hence demonstrate the paralleling fact of the immortality of the soul, of the spiritual man. The emphasis during two thousand years has been on death; it has coloured all the teaching of the orthodox churches; only one day in the year has been dedicated to the thought of the resurrection. The emphasis in the Aquarian age will be on life and freedom from the tomb of matter, and this is the note which will distinguish the new world religion from all that have preceded it. . .

The vision in men's minds today is that of the Aquarian age, even if they recognise it not. The future will see right relationships, true communion, a sharing of all things (wine, the blood, the life and bread, economic satisfaction) and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages, symbolic of differing traditions, cultures, civilisations and point of view, will provide no barrier to right human relations. At the centre of each of these pictures is to be found the Christ.

from **THE DESTINY OF THE NATIONS**, pp. 150-152.